what is great" ; *Paramatman* means " the Supreme 'Spirit from whom all intelligent beings have sprung and who dwells in them " ; the third is *Bhagvan,* which means " He to whom belong all the -resources, a'l the forces, all the wealth of the worlds, and who incarnates Himsef in all great men."

Incidentally, we may recollect that the Vedas deal with that self-revelation as manifested in, na ural laws and objects; the Upanishads deal with the son! and intell'^ence of man ; and the Puranas deal with incarnation and dealings of God with mankind. These three forms of our national scriptures furnish almost a complete picture of the God-Lead.

Tolerance and sympathy with other religions is the very key-note of the Upanishads. For, in the very act of reaching, refining and expanding one's head and heart, conscience and soul. God's truth which is gentle and plastic as ice, takes an impression of the features peculiar to the person. No two persons are the same all round ; and Heaven's boundless wisdom, while retaining its high integrity and main identity

deigns to bend and adapt itself to the needs o each man.

It is said of Charles V of Spain that having abdicated the throne and entered a convent, he used to amuse himself by clock-repairing. This noon he se'-s all the clocks exactly to the same minute ; the next noon no two of them agree with each other 1 (< Thoughtless man I was," says the Emperor, " that I, who cannot make two clocks go alike, hoped to make all people think alike."

Fluctuations, differences and varieties of religious ideas are therefore inevitable. Hence the manifest obligation of tolerance and sympathy.

As observed by Brahma Rishi Venkata Ratnam, tole-ration, with reference to its sources or moving considerations, is of thr^-e kinds : (1) the toleration of powerlessness ; (2) the toleration of indifference ; and (3) the toleration of faith.

The last-named type believes and rests upon the belief, that, however pointed or marked the differences, they are no more